

an education, how much more effective might it have been with an education. Those who cry against an educated ministry, are usually those who have either failed in their ministerial life, or are ignorant of the fact that we are continually dependent on the scholarship of the world. We have depended upon the scholarship of the world ever since we depended upon anyone. Had it not been for those who were learned, our Bible would yet be in its mother tongue. You who speak against a higher education, I pray you, show me where to draw the line. If a little education will enable one to do a good work, a little more will enable him to do a greater work. When I listened to the presentation of the subject of "Education" by Brother Miller at our last conference, and the discussions both pro and con, my spirit was stirred within me, and especially when one made the statement that we would soon demand a knowledge of Greek and Hebrew before one would be permitted to preach the gospel. I do not believe there is one in the brotherhood who is so narrow as this. For all this, has such an one not decidedly the advantage?

Well did Brother Gillin put the truth when he said, "the day is here when we as ministers are going to come in contact with the learned outside the church, and must be able to defend ourselves or go down," and not only ourselves go down, but also the danger of lowering the principles which we preach and assert them as Scripture.

Another thought, and that is this. The day is here when men and women are going to educate themselves, and if they can't procure it in one school they are going to another, and what is the result? They are influenced by their teachers and preachers and many times unite with them. I care not how earnest and sincere a young man or woman (I mean young in years) may be their immatured minds are such that the arguments of a teacher or minister will seem so clear and positive that their young minds are easily swayed. I attribute my firmness and strict adherence to the principles of the Brethren church to two sources: First, to the Dunkard blood given me by the German Baptist parents which still flows through my veins, and Second, to the Standard bearers of our beloved Zion while in Ashland University. O how I rejoice that I had the privilege of receiving

instructions from our own ministers and teachers. (By way of parenthesis I would say I would not favor the retention of a teacher who would not embrace every opportunity, as far as practicable, for the instruction of those in his charge in the principles of his church. I speak of theological students more especially.) In my canvass recently for the college, I met one sister who withstood me as to the need of our own school. Among my arguments was this: we need a school to hold our young people. The day of education is here, and if they can't be educated in our own school, they will be in some other school, and we many times lose them as members. She remarked, "O, well, when they get an education they will leave any way." I answered, I do not see why they should, the field is the world, and the opportunities for preaching the gospel as we believe it are just as many in comparison to our number of ministers as any other church, and not only that she surely had little confidence in me, as I was one of the young ministers of the church. It needs but mention to see the need of a school for the qualification of men and women for our common schools. I sincerely hope the paper referred to may have the united effort in bringing about its object. I bid it God speed.

#### WHO IS RESPONSIBLE?

MRS. DELLA TEETER.

Who is to be held responsible for our country's welfare, is a question we might ask and well consider. We, as a people are too intelligent to need that answered for us, but why do people stand idly by and let a few do the work of the many, when a little help from all would not only encourage advocates of reform but be a great help to the cause. Your help and the prayers of all God's people are needed to forward the cause of temperance reform. We want honest, earnest prayers. I believe that temperance work goes hand in hand with a Christian's life; and when we can persuade men to *vote* as they *pray* we shall see more accomplished in the overcoming of the liquor traffic, than we have yet seen. Men *talk* temperance but on election day they *vote* license. A man is judged by what he does and not by what he says he is going to do. "Whatever we sow that shall we also reap," and "by the fruits we shall know them." We see with a sad and sorrowful heart the debauched fruit which the ballot

box bears. Who is responsible? We can say with a clear conscience not we women. Let us help plant the tree and we will show the fruit. We contend for principle and right more than for privileges. But something must be done or our country will be in ruin. Our boys and girls must be looked after and something more attractive than billiards, card playing, or the saloon brought before them.

A tract I recently read informs me of the comparative cost of liquor and its effects, and of churches, colleges, etc. "For the churches, ministers, public schools and colleges, all missions and all benevolent work not over five hundred million dollars per year, and for the dram-shops, liquor sellers, criminals, paupers, idiots, drunkards' funerals, to maintain orphans' asylums, reformatories, etc., more than one billion dollars or more than twice as much. And who is responsible for all this waste of money, health and life?

The church of Christ is largely responsible, for the Master has said to his church, "Ye are the light of the world, ye are the salt of the earth." Then of what is the church composed and upon what does it depend? It is in its individual members. In Holy Writ we find these words: "Train up a child in the way he should go, and when he is old, he will not depart from it." Surely then, all the boys and girls have not been trained up in the way they should go, for in manhood we can see they have departed in stray paths, that lead not only themselves, but their wives and children to the door of want and privation. O, we don't know, we can't realize the agonies, the tears, and the number of broken hearts caused by this cursed drink. Shall we say the saloon-keeper is responsible for all this? Yes, partially so. But who gives him his license? The State, of course. Who runs our State? The Representatives and Senators—the very men that are sent there by popular vote. Well, why are such men sent to the Legislature? Because there is a majority of voters for license and *they* are the ones that are really responsible for all this misery and suffering.

Then, each individual voter is responsible. We must have political reform and bring that about as you may, only by united efforts in a common cause may we, in the course of time see the desired result.

The responsibility must be accept-